

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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ANOTHER SOCIAL REVOLUTION.

(By Elizabeth Oakes Smith.)

The sexes are fully equal in intellect, in moral sense, and even in *physique* (admitting that women were designed to be more delicately organized), taking the standpoint from the best models, which is the true criterion, all others being exceptional—therefore there is a propriety in admitting that a woman has a right to choose her husband, just as much as for a man to choose a wife; and the only pretext for denying this is based upon the inferior one of sex only.

In saying this I shall have the whole innumerable army of romance writers and readers, as well as the imbeciles of both sexes, crying out against me; nevertheless, I stand to the point, and nail my colors to the mast in defence of it—that it is right, proper, and delicate for a woman to choose her husband; and the man thus distinguished by her choice will feel himself ennobled and sanctified, and will reward such a woman with tenfold tenderness and reverence.

I am by no means willing to have

it understood that I counsel women to go about "popping the question" to men here and there, like an army of granadiers; far from it.

A man rarely "pops the question" till he is pretty well assured in his own mind as to the kind of response he will receive; and in all cases a refined woman prevents a lover from explaining himself where she is bent upon a denial of his suit.

Literature is full of heroines who are practising after the fashion of the Spartan boy, and follow them through innumerable pages of vapid sentiment, where they are living and acting myriads of lies in order to uphold a theory false in fact and false to nature.

The two sexes are one in a scientific point of view, and there is no merit in a woman who lays her heart on the altar of pride merely for the sake of pride. It is no worse for a woman to be rejected than for a man to be so. Men and women were high and true, they would each regard the other in

so pure and so holy a light, that these goings forth of the heart would be too sacred ever to be revealed; they would be too solemn for jest, too deeply real for gossip. They would be laid away, shrouded like many a human hope, dead, but beautiful, in the lone chambers of the soul, to be looked upon reverently, just as so many of us garner in some secret receptacle a leaf, a bud, a lock of hair, whose history is known only to us and the angels.

Let our women be free, not only to reject, but to choose, also. Men and women are likely to do this without any great expenditure of language, for the vocabulary of love is more expressive than words.

I have known several women of refinement and intellect, who owned that their husbands were rather sought after by them than otherwise, and these matches were certainly among the happiest I have ever known. Perhaps if a woman deludes a man in this way into marriage, she feels bound to make his condition a happy one.

When I was a child, one of my mother's friends was a tall, very reverend, but most elegant woman, who rarely went from home, and was far from entertaining company there, as was the custom in that hospitable part of New England. She belonged to the highest rank in point of wealth and birth, was handsome and highly intellectual, and yet, with all these advantages, she wrecked more than one life for lack of nerve to go through with what she began in fine spirit.

There were two brothers in the same town in which she lived, very different in character and inferior to herself in rank, but both very estimable men. The elder was plain, plodding, dull, and pains-taking, but an honest and church-going man, whom no one could say a word against, nor would go out of the way to praise. His name was William. Now this worthy man had hardly ever appeared in any society till his brother George, who was in the navy, came home on a long furlough.

George had the peculiar dash inseparable from the navy—was manly, generous, brave, and accomplished. He might not have been a model

man, as dull people accounted him brother, but he was above censure or reproach of any kind, and the lady of whom I speak at first admired and then loved him. She had good reason for believing the sentiment to be mutual; but, as her family was rich, haughty, and exclusive, she was well convinced that he would not dare to make any advances, and she resolved, being old enough to have a right to think for herself, to write him in a way not to be misunderstood.

Accordingly she did so; but, unfortunately, she had been misinformed as to the name of her lover, and addressed her letter to William instead of George. Nothing could exceed the surprise and delight of the little man upon receiving this letter. He prepared himself in the most seductive manner to call upon the lady, letter in hand.

She was aghast! Recovering herself as best she could, she faltered out:

"Your name is William, then?"

The poor innocent was not penetrating. He was full of unexpected rapture, and she—she, too proud to explain—caught, as she believed, in the snare of her own folly, forbore to do so. She married him.

George, indignant, and yet more in sorrow than in anger, joined his ship, and never saw her again. He perished at sea.

The lady took up her self-imposed burden with a strong, brave spirit. She made poor William a faithful, dutiful, but certainly rather haughty wife, whom he never ceased to admire and boast about. She kept her secret buried in her own breast till he had gone the way of all the earth, and then, finding her own end approaching, she revealed it, in a fit of weak confidence, to her eldest daughter.

Now here was a woman living a life-long lie, but incapable of dying with it upon her conscience. How much nobler, how much better worthy of a true woman it had been, to have owned to the truth bravely, and so abide the issue?

In choosing a husband, it is easier to say what a woman should not choose than to say what she should; for the best must and will depend on charac-

istics best known to herself.

If she is a strong woman, she may venture to marry a weak man; but if weak herself, let her beware of this, or she will put her own life out at last, and ten to one do the same ungracious office for her husband; while a woman of nobler proportions will be more forbearing, and make up, also, for some of his deficiencies.

Let not any woman marry a man with insane blood in his veins.

Let her not marry one deformed at birth; the disasters and accidental destruction of any members by war or otherwise, may excite her compassion, and be no impediment to deep affection, but a congenital defect becomes hereditary, and by the laws of our being will be repugnant to a whole-some-minded woman.

She cannot and will not marry a drunkard.

She should not marry a diseased, sickly man.

The true idea of marriage is a thorough completeness of spiritual, mental, and physical life; and everything short of this is all but nauseous to a sympathetic, penetrative mind, as a violation of immutable laws.

She will not marry a man younger than herself, not simply for the reason so often advanced, that a woman grows old sooner than a man, which is true only because of the abuses of society; for a woman of sound health and cheerful mind, unswayed by the vulgar and wicked passions of envy, jealousy, and malice, carries in her own breast a fountain of perpetual youth and beauty. Let her be temperate in all things; preserve her person fresh as a rose; her mind unsharped by prejudice or idleness; her soul, with all its affections and impulses, pure and loving, and she may go onward to her eighty, ninety, or a hundred years, generally beautiful to the last, fit for reverence and admiration, and worthy to sit for one of Michael Angelo's Sibyls.

Moral obliquities of many kinds are so intangible that, unless carried to that excess which shows the best part of manhood utterly corrupt and depraved, a woman is not likely to know of them, and she would be unwilling to listen to common scandal; she must

not trust to any spy or informer, but rely upon his truth and her own intuitions.

If she expects to find Chevalier Bayards, and Admirable Crichtons, and immaculate Josephs ready for her asking, she will most likely remain without a husband. She can only hope for an approximation to the ideal; but if she is true-hearted, sincere to the core, unselfish, and lovely in her own life, she will be sure to make the dear one whom she allows to be the head of the republic at home, not only a happy man, but a progressively good man, growing into spiritual insight, advancing in dignity and manly worth, for she will be his helpmate in building this house.

This is plain talk, but the subject demands it, and the world is altogether too squeamish in regard to it, and so madness, deformity, drunkenness, and disease go on accumulating, with all their mental and moral and physical obliquities, till the earth is a lazar-house and pestilent with crime.

This is, much of it, due to that false estimate of women in the world which regards her almost exclusively in the nature of sex instead of as God's best and purest gift to man, to be his help, his comfort, and his inspiration.

It is the woman that builds the house, and therefore she should take heed how she builds. When the world grows wiser, it will accept her in her higher aspect of wisdom and forecast—moving like a queen in the midst of her household, her husband known in the gates where he sitteth, with the elders, known as the husband honored, beloved, and exalted by a wife whose price is above rubies.

In the time to come it will be enough to cause the cheek to tingle with shame to see a discordant marriage; for then woman will choose as well as be chosen, and she will not lend herself to any relation other than the true and holy, and man will find his manhood augmented by marriage, and the beautiful and holy relations which it involves.

Like a true woman, she will look for a right manly man, who will be handsome in her eyes, and represent as nearly as possible her ideas of masculine perfection—good sense, mental,

moral, and physical health; and, above all, the certain fore-rest and protectiveness, always attractive in the eyes of a woman.

SHOULD WOMEN PROPOSE?

(*New York Home Journal.*)

In the past, this question has always been decided, as is well known, in the negative.

The question has been raised quite frequently of late, and the increased attention which the discussion of social principles now receives, and the rapid progress of the movement for the enfranchisement and elevation of women, promise to bring the subject into still greater prominence, and press it to a practical settlement.

Of the recent indications of this kind, a very noticeable one is the declaration of principles—published in the *Home Journal*—from the pen of a greatly admired and distinguished American author, Mrs. Elizabeth Oakes Smith. Her words deserve more than ordinary consideration. Her matured experience as a matron, her refined taste as a poet, her knowledge of character and insight into the human heart, deepened and developed as they have been by her duties as a novelist and citizen of the world, clearly remove her utterances from the pale of giddy-headed and over-zealous fanaticism. When, therefore, the author of "The Sinless Child" asserts that women may rightfully and properly declare love and propose marriage to the other sex, the world cannot break the authority of the dictum by any plea of a lack of true refinement, delicacy, and elevated sentiment on the part of the author. Clearly the issue is not to be met by appeals to old associations, nor by sneers, however strongly fortified in social prejudice and conventionalism.

The advocates of this innovation do not, of course, dream of denying that the old custom had in its origin, and has still, a strong reason for its existence. If women hold an acknowledged inferior rank, prized as beautiful playthings, the helpless objects of matri-

monial barter, or even the mute, all-suffering, all-forgiving, know-nothing incarnations of mock modesty and negative virtue, proposals of marriage from them to the "lords of creation" must partake largely of the ridiculous. While the purse and the sword retain their ascendancy in the affairs of the world, and while they remain for the most part in the hands of men, proposals to share their power and advantages can come with good grace only from their proud possessors. It is for the sovereign to invite, and the subject to accept or decline the invitation to power and companionship. This is the law that regulates, throughout all human society, the intimacies of ranks. Matrimonial alliances partake, to a great extent, of this nature and form no exception to the rule. The sex that holds the sceptre of the world, and possesses the great prizes of life, may offer to share them, and whether the proposal be accepted or declined, the act only illustrates the plenitude of the power and generosity of the possessor. But the sex which is destitute of these advantages, manifestly cannot make such proposals without assuming the attitude of mendicant, or at least incurring the suspicion of mercenary motives. This is the rationale of this custom of masculine precedence. In its origin, and in its perpetuation down to the present time, the rule is of the nature of an arbitrary conventionalism, a product of material conditions, the offspring of the accidental supremacy of brute force, wealth, and rank. In no sense as a general law, does it express the essential relations of independent beings, or of one sex toward the other. That sex is not the determining element in this matter is partially illustrated even by the etiquette which at present prevails in the highest grade

of society, in princely and royal circles. There, where the limits and degrees of power and precedence are perfectly defined, instead of following, as elsewhere, vague and irrelevant generalizations, women enjoy equally with men the prerogatives of their position. A queen takes, by the same custom as a king, the precedence in declaring love and proposing marriage to one in the princely, noble, or lower ranks. Thus Queen Victoria, holding the throne and sceptre of a great kingdom, offers with perfect propriety, and with no sacrifice of womanly delicacy or dignity, her hand and love to the prince whom she prefers. In royal life this order of procedure seems right even to the common people. Could they recognize a corresponding superiority in women generally, how quickly would the same rule be extended into ordinary life? But while this royal and noble etiquette illustrates the supremacy of rank as a determining element, does it not also confute the vulgar notion that it is essentially unwomanly to make a declaration and

proposal? Are not the noble and aristocratic classes of a country the good exponents of true refinement and delicacy, as are the ranks which are absorbed in a desperate struggle for subsistence and wealth? If the former tolerate and approve a custom, have we not at least a presumption in favor of its essential propriety?

An additional illustration of this point is furnished in the histories of the divinities, the mythological gods and goddesses of the ancient world. We need but cite the well-known example of Diana, who, from her high sphere, condescended to bestow her love "unasked, unsought," upon the mortal Endymion: or that of Venus, the fabled soul and source of love, who, true to her high nature, honored and blessed her beloved by the truly feminine right of precedence and sovereignty. These are, indeed, fictions of the poets; but then the poets are the fore-seers of truth and divide order, and often their dim imaginings are the principles upon which future societies and worlds are to be founded.

MINUTES OF THE WELSH DISTRICT CONFERENCE,

HELD IN THE TEMPERANCE HALL, MERTHYR TYDFIL, ON SUNDAY, APRIL 19, 1868.

Present on the Stand — Elders Franklin D. Richards, President of the European Mission; Charles W. Penrose, from the MILLENNIAL STAR Office; John Parry, President of the Welsh District; Elias Morris, J. D. Rees, R. J. Davies, B. Wride, W. White, and J. Lawson, Presidents of Conferences; D. Rees, J. Boden, J. S. Lewis, Nephi Pratt, and W. Park, Travelling Elders; also the Merthyr and Cardiff choirs.

11 a.m.

Meeting opened with singing by the Merthyr choir. Prayer by Elder E. Morris. Singing by the choir.

Elder J. Parry said the morning meeting would be principally occupied in business, and called on the Presidents of Conferences to report their fields of labor.

Elder W. White said the Pembroke-shire Saints were feeling well, and willing to obey the requirements of the Priesthood, and conform their lives to the law of the Gospel. He then read the Statistical and Financial Reports of that Conference.

Elder R. J. Davies said he had been in Carmarthenshire Conference two years, and during that time he had found the people willing to sustain the Priesthood, and, as a general thing, they highly esteemed the Authorities of the Church. He thought the people of the world had at present a higher estimation of the Church than in years past, and that some of them desired to go with our people to the West.

Elder J. D. Rees said the Saints in the Swansea Conference felt well, and very anxious about their migration

to the land of Zion, and were making many inquiries concerning it. The meetings were well attended, and even crowded at times, and many were embracing the Gospel. The Saints as a body highly esteemed their brethren who were placed over them in the Lord, and were anxious to sustain them as far as laid in their power.

Elder B. Wride reported the Saints in Monmouthshire Conference in good standing as a general thing, and many had been added to their numbers by baptism in the beginning of the present year. Their present movements were quite an annoyance to some of the world, who were at a loss to know why we made such efforts to leave this country; yet there were many among them who were willing to go with us if they could, in consequence of the dull times and the wretched condition of things in that part of the country. In some parts the Saints were scattered, but they retained the Spirit of the Gospel, and were not forsaken by the Lord as long as they kept their covenants sacred.

Elder J. S. Lewis said that he had been absent from North Wales Conference for some time, but while he had travelled there he had found the Saints to be a good people; they were only few in number, but they enjoyed the Spirit of the Gospel, and had been born into the kingdom. He testified that the Saints enjoyed the same spirit in all parts where he had travelled, felt that he enjoyed the spirit of his mission, and was thankful for his present experience in the ministry.

Elder E. Morris, in representing the Glamorganshire Conference, said that his feelings were good in the work of God, and spoke of the faithfulness of the Travelling Elders, and the good feeling that existed among the Saints; they were increasing in good works, which was manifest from the fact that he had but little trouble to settle and arrange matters among them. They were very desirous for their deliverance from Babylon, and were doing their best to accomplish this, but circumstances prevented them from doing much. Many were leaving off their bad habits, and were observing the Word of Wisdom. Many of the world were feeling more favorable to-

wards the principles of the Gospel than in times past, and some were desirous of going away with the Saints, because they were beginning to taste of the sorrows and troubles which were coming on the world.

Elder J. Parry reported the Welsh District, comprising the Conferences which had been represented. He stated his desire to render assistance to the poor that were destitute. He was fully satisfied with the labors of the brethren, and the feelings of the Priesthood generally; they were doing the best they could under the circumstances for the interest of the kingdom. He stated that we ought to and could possibly sell more Nos. of the STAR among our friends. The feelings of the Saints in relation to gathering to Zion were as those of one man, wherever he had travelled throughout the District. All the old debts for books, &c., had been cleared off during the past year, and the District was now free from debt and in good condition every way. He then read the Statistical Report of the Welsh District for the year ending March 31, 1868, as follows:—43 Branches, 278 Elders, 57 Priests, 31 Teachers, 46 Deacons, 98 excommunicated, 26 dead, 65 emigrated, 580 baptized: total, including officers, 1887.

President F. D. Richards said although the work was in such a good condition in Wales, there was still room for improvement, and it was the privilege of the Saints to go on from grace to grace. He was aware of their anxiety on the subject of emigration. The Lord was about to make manifest to the nations that their ways were leading them to destruction, and had made known to his servants in Zion that it was high time for the Saints to gather home. They should therefore make every lawful effort to accomplish that object, for the calamities that were coming upon the world were beyond all human calculation. President Young's heart was filled with a desire to gather all the scattered Saints, but he had never positively said that he would gather them all in a single year. When it was fully ascertained what could be done, President Young would inform him upon the matter, and all the assistance possible would

be rendered. He cautioned the Saints against being cast down and discouraged if they were left behind, for there would be another year after '68, and those who could not go this season, should rejoice in the blessing conferred upon others. He then showed that many of the world who did not choose to obey the Gospel, but yet desired peace and the benefits of a good government, would gather with the Saints, and be citizens of the kingdom if not members of the Church; likened the Church and kingdom to a nut; the kernel, which contained the life and most precious part of the nut represented the Church, and the shell, which was a protection to the kernel, and was yet a necessary part of the nut, represented the kingdom. He then spoke of the labors of the First Presidency, the Apostleship and Bishopric, in building the Church and kingdom of God, and presented the Authorities of the Church for the acceptance of the Conference, who were all unanimously sustained by uplifted hand.

Singing by the Merthyr choir.
Prayer by Elder C. W. Penrose.

2.30 p.m.

Opened with singing by the Cardiff choir. Prayer by Elder Barry Wride. Singing by the Merthyr choir.

Elder Charles W. Penrose said, in whatever country he visited the Saints, he found them enjoying the same spirit. They were no longer influenced by a feeling of nationality, they were neither Welsh nor English, Danish nor American, but were all one as citizens of the kingdom of God. The Elders of this Church came forth to preach to the world by virtue of authority which had been received direct from heaven. When Peter, James, and John were removed from the earth through the wickedness of men, they took with them the keys of the holy Apostleship which the Savior had committed to them, and these same personages had returned again to earth, and ordained Joseph Smith to the authority which they held. This might appear very singular to strangers, but it was no more singular than the visit of Moses and Elias to Jesus on the mount of transfiguration, nor

the visit of one of the ancient Prophets as a ministering spirit to John on the Isle of Patmos. The proof of the restoration of this authority lay in the fact that through the administration of the Elders of this Church the Holy Ghost was imparted. In every country where the people received their testimony, repenting and being baptized for the remission of their sins, God had witnessed to them, by the power of the Holy Ghost, that they had embraced the truth. Impostors might profess to have divine authority, but they could not impart the holy Spirit. That gift could come from God alone, and as He had given that Spirit to thousands in various nations, through the laying on of the hands of the Elders of this Church, it was conclusive evidence that they held authority from God. The Gospel preached by Joseph Smith was the same Gospel that was preached by Christ and his Apostles; but though men had read about their teachings in the Scriptures, they did not discover the sublime truths of the Gospel. But when they were revealed again from heaven, those who embraced them could see that they were the same principles which were taught anciently. Power had been conferred on the servants of the Lord not only to preach the Gospel and administer its ordinances, but also to gather Israel, to build up God's kingdom, and to regulate all things social, religious, and political. He bore testimony that he knew "Mormonism" to be the work of God, and that it was destined to work a revolution in the earth—a mighty though a bloodless one—gathering the upright and truth-loving from all nations, and organizing them into the government of God, which would eventually have power and dominion over all the earth. Bore testimony to the divine authority of President Young, and that his power over the people lay in their love for him and for the truth.

President F. D. Richards bore testimony to the remarks made by Elder Penrose. He was aware that the people felt astonished when the truths of this great work were presented before them, but the world was always astonished when the Lord commenced a

work upon the earth. The Gospel was always startling to the human family in its nature and effects. The testimony of the Apostles concerning the resurrection of Christ was so startling that the people would not believe it, but concocted the story that while the guard were asleep the disciples stole his body away. It was astonishing that holy men who once held the Apostleship on earth should come again to restore that Apostleship, but it was no more wonderful than true. It was also a wonderful thing that such a multitude of people gathered from different nations, and speaking about 15 different languages, should be brought into such unity, order, and peace, as existed in Utah; but it was a fact, and was both wonderful and true, that they were making a grand and united effort to gather in the rest of their brethren and sisters from all the world. This work had to do not only with one little corner of the earth, but with the whole face of the globe. There never was a time when the world had made such progress in science and art as they were doing now, and never a time when they had strayed so far from God, and it was time that God should interfere. He had set up His government, and while it was increasing in the earth, the wisdom of statesmen would leave them, and their power would fail, and this would be manifest before all people. He was sorry to see the United States, his native country, in such a miserable condition, to which it had been brought by shedding the innocent blood of Joseph Smith.

As the blood of Jesus was upon the Jews when they were destroyed by the Romans, so the blood of Joseph Smith was now upon the United States. The Lord was beginning to give the earth to his people, and his blessing was upon the barren land, making it to blossom as the rose, and he would increase their inheritance as they increased in faithfulness. The potency of the kingdom of God did not consist in numbers, but in the righteousness of its citizens. President Young was not striving to obtain authority for his own purposes, but was striving to lead the people to the unity of the faith, that they might be prepared for the work which lay before them. The world was governed too much. President Young taught the Saints correct principles, and they governed themselves. In opposition to the false reports which had been circulated concerning Brigham Young, he testified that he was actuated by the most liberal feelings towards people of every faith, and desired the well-being of the whole human family. Although not a man of scholastic acquirements, he was in favor of education, was promoting it throughout the Territory, and wished to extend its benefits to all, and exercised the power of his Apostleship for the good of the people, feeling perfectly regardless of the influence of those who belied him. He concluded by counselling the Saints not to gather to the west for temporal advantages, but to serve the Lord and work out their salvation.

Singing by the Merthyr choir. Prayer by Elder J. D. Rees.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 9, 1868.

PRICE OF TEAMS—FARES TO THE TERMINUS, ETC.

It is now time that we receive some definite information in regard to the number of wagons, teams, &c., which will be required by those of our brethren and sisters who contemplate going through to the Valley this season by their

own means. It is also time that we learn, as nearly as possible, the number of those who are able to raise sufficient means to go as far as the terminus of the Union Pacific Railroad, that proper arrangements may be made for their passages, and that negotiations may be entered into for the purchase of the wagons, &c., which may be required. We therefore address ourselves this week more particularly to the Saints who contemplate emigrating this season by their own resources, at the same time calling the attention of District and Conference Presidents to our remarks, that they may take measures to forward to us with all possible despatch the required information.

WAGONS, TEAMS, &c.—We are not able to state with positive certainty what will be the cost of an outfit for the Plains, for prices vary with the seasons and with the demand on the markets, but as an approximate figure, we will state it is expected that the sum of £75 will cover the expense for a good Chicago wagon with bows and cover, and two yokes of oxen, to be delivered at the terminus of the railway. It is estimated that the probable cost of provisions necessary from the terminus of the railway to Salt Lake City, will be about £3 per head. It must be distinctly understood that we do not pledge ourselves to these figures, for it is possible that a little more may be required, or that a small sum may be returned; but those who wish the Church agent to purchase their wagons and teams, should forward to this office, immediately, the amount we have named with their orders, so that the Agent may be prepared with means to make judicious purchases, and that there may be no delay when the Saints reach the point of outfit.

Those who do not wish, or have not sufficient means, to purchase a team and wagon, can hire their passage to the Valley by the teams which will meet them at the terminus. We would again strongly advise intending emigrants not to overburden themselves with luggage, but to be prudent and wise in their selection of articles which they desire to take with them, remembering that the journey is a long one, that the rate of extra freight will be high, both on the rail and on the Plains, and even if they have a good team and a strong wagon of their own, the lighter load they have the more easily they will travel, and so much the better will be the condition and value of their team when they arrive at their destination.

FARES TO THE TERMINUS. We have in former articles announced that it is expected that all who can reach the terminus of the railway this season will be able to go through to the Valley. It will be seen by reference to the letter from President Young, published in the last number of the STAR, that 500 four-yoke teams are to be sent from the Valley this spring to meet the emigration. Fixed arrangements have not yet been entered into with the Railway Companies, therefore we cannot say positively what will be the exact fare to the terminus; but as it is necessary that some approximate sum shall be determined upon, so that the Saints may know whether they will be able to emigrate this season or not, we have concluded that the sum of £10 will in all probability be sufficient to pay their passage hence to the terminus. This will not, of course, include the cost of provisions necessary between the sea-board and the terminus. Passengers should have sufficient money in their possession upon their arrival in America to furnish themselves with provisions for at least ten days. Railway Companies do not find provisions for their passen-

gers, and we must not expect food to drop from the clouds when there is plenty on the earth to be had for the purchasing, and no one should depend on others for the necessities of life when they are able to provide for themselves. To avoid suffering, then, let it be borne in mind that each passenger on the railway should have sufficient means to provide food for at least ten days.

We require immediately the names and ages of all those who have sufficient means, and wish to go this season to the terminus of the railway, and we desire the Presidents of Conferences to make out a list of the names and ages of such persons, and forward the same to this office without delay. Let us see how prompt our brethren can be in this matter; whether they are business men, wide awake and alive with the spirit of the times, or slumbering at their posts and slow to be moved. Let them make out and forward to us, forthwith, a list of the names and ages of those who have or can raise sufficient means, and intend to go to the terminus this season; and if any of the individuals named intend purchasing their own teams, or paying their passage from the terminus to the Valley, it can be mentioned opposite their names in the margin.

We say to all those who have the means to go to the Valley, God has commanded his Saints to come out of Babylon, lest they be overtaken by the judgments which are about to fall upon her, and to hasten to Zion, that they may be taught in the ways of the Lord and prepared for his coming. This is a favorable season for gathering. The Lord is holding back the nations from war, and his wrath from the heads of the wicked, that his people may have time to escape. He is also moving upon his Saints mightily to exert themselves for the gathering of the poor, all of which indicate that it will be wise for those who can to separate themselves from the world without delay, and throw themselves heart and soul, body and spirit, with all their interests, into the great latter-day work, by gathering to the bosom of the Church.

It is also the duty of all who have more than sufficient wherewith to gather themselves, to stretch out a helping hand for the deliverance of the poor. They will find this the most profitable investment of their money that they could make. "He that giveth to the poor lendeth to the Lord," and the Lord will repay the loan with a far higher rate of interest than any earthly bank can offer. The joy and satisfaction that will be experienced by those who assist in delivering the Lord's poor from bondage, will amply repay them even if they reaped no other reward for their well-doing. The consciousness of having well performed a sacred duty brings peace to the soul, and strengthens our faith when we have to call upon the Lord for the assistance we need.

We trust the above information and counsel will meet present requirements, and answer many inquiries which are doubtless often made of the Elders, and assist, in some degree, in forwarding the work of the present season's emigration.

APPOINTMENT.—Elder Alonzo E. Hyde is released from travelling in the Manchester Conference, and appointed to preside over the Hull Conference.

CORRESPONDENCE.

ENGLAND.

Nottingham, April 18, 1868.

President F. D. Richards.

Dear Brother,—I returned yesterday from my visit to the London Conference, having been gone two weeks. I took the opportunity of accompanying brother J. E. Pace into a part of the Bedford Conference, where I had labored previous to my coming to Nottingham.

We went to Hemel Hempstead on Saturday the 11th, where we met brother Fowler from London, and brother John W. Lee, Travelling Elder of that District. On Sunday, 12th, brother Joseph H. Lee, Travelling Elder of another District of the Bedfordshire Conference, and many Saints from Studham and Kinsworth came over, and they, with the Saints of the Hemel Hempstead Branch, all meeting together, with many strangers, crowded our chapel, and we had three good meetings during the day and evening, in which the Lord blessed us much with his Spirit in speaking and bearing testimony of the truth. The Saints rejoiced, and some of the strangers afterwards bore testimony that they had been deceived with regard to our people and doctrines, as they had been led to believe we were of the low and ignorant, but were surprised to hear such truths and eloquence.

On Monday afternoon we had a tea-party, and a concert at night, conducted by brother Fowler. All appeared to enjoy themselves, and there appears to be a prospect for a good work in that place. On Tuesday the two brothers Lee, brother Pace, and myself, went to Studham, and held meeting at night. The house was full, and many listeners out door. The Spirit of the Lord was abundantly poured out, and all the Saints rejoiced exceedingly.

On Wednesday we went to Kinsworth, and held meeting at night, and if anything, there appeared to be more interest taken in the work at this place than in the other two; there were many people out doors who could not get in, but were anxious to hear. If my memory serves me, there have been about twenty added to that Branch lately, and two were baptized that night.

On the morning of the 16th brother Pace and myself parted with the two brothers Lee, they going to their fields of labor feeling like giants refreshed with new wine, and blessed through the company of their brethren. They expressed themselves satisfied and thankful for the opportunity of being missionaries, and anxious to remain until they were called home.

Brother Pace and myself went to Northampton, and held meeting on the night of the 16th, where we found quite a revival in the feelings of the Saints, though not so much waked up as at the other places where we had visited, but all faces brightened with the hope of emigration.

I returned to Nottingham yesterday, finding brothers Shurtliff and J. S. Richards waiting my arrival, both well. I have had much pleasure on this my farewell visit, as I call it, in bearing as it were my last testimony to these villages, that the kingdom of heaven has come, and that God has sent his messengers with tidings from Zion: they have not run before they were sent.

I will close this, hoping you will not consider me intruding upon your time unwisely, for I felt I would like to let you know what a good time I have had. The Lord bless you.

J. McGAW.

Laziness grows upon people; it begins in cobwebs and ends in chains.

The best thing to give to your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

MINUTES OF THE WELSH DISTRICT CONFERENCE.

[CONTINUED FROM PAGE 296.]

6 p.m.

Opened with singing by the Merthyr choir. Prayer by Elder R. J. Davies.

Elder Elias Morris addressed the meeting in the Welsh language, showing that the kingdom of God was now being established upon the earth as predicted in the 2nd chap. of Daniel. Showed the succession of kingdoms which had arisen as represented in the great image which Nebuchadnezzar saw in his vision, and the mistake which modern divines had made in supposing that the stone spoken of in the vision typified the work accomplished by Christ when he was upon the earth; proved that it represented the kingdom which was being established in these latter days; briefly related his experience in connection with the kingdom of God during the past 20 years, and exhorted the people to obey the Gospel.

Elder Charles W. Penrose quoted the first six verses of the 3rd chapter of Malachi, and showed that the predictions therein had reference to the second coming of Christ, and not to his advent as the babe of Bethlehem. A messenger was to be sent to prepare the way before his second coming, as there was before his first. This was fulfilled in the Prophet Joseph Smith, who performed a similar mission to that of John the Baptist, Christ's first forerunner. They both came to prepare the way before the Savior, both laid the axe at the root of the trees planted by the hand of man, both preached repentance and baptism for the remission of sins, and both sealed their testimony with their blood. But Joseph's mission was greater than John's, for while John the Baptist only received the Aaronic Priesthood, and had to direct those whom he baptized to Jesus, that they might receive the Holy Ghost, Joseph Smith received power and authority to lay on hands for the gift of the Holy Ghost, and to administer every ordinance pertaining to salvation. Before Christ came, a temple was to be built, for the Lord was to "come suddenly to his

temple." It was written that "the Redeemer should come to Zion." The Saints were gathering to Zion and would build the house of the Lord, for the cry was now raised, "behold the Bridegroom cometh, go ye out to meet him," and the wise virgins were trimming their lamps, and preparing for the great Bridegroom. Exhorted all to arise from their slumbers and obtain the oil of the Spirit, that they might have light to see the things of God.

President F. D. Richards said, just previous to the first coming of Christ, a general impression went forth that something remarkable was about to take place, all the sects in Judea were looking for some notable personage to make his appearance; so it was just about the commencement of the latter-day work, there was a great excitement in regard to the second coming of Christ, and many false predictions were given concerning the day and the hour of his appearance. Joseph Smith, in his youth, felt that something was at hand, and took the right course to find out what it was. He inquired of the Lord, and as had already been testified, received visitations from heavenly messengers. He was ordained first to the Aaronic Priesthood, in company with Oliver Cowdery, by John the Baptist, and afterwards to the Melchisedec Priesthood by Peter, James, and John. Other personages had also visited the earth. It was written in the prophecy of Malachi, "Behold, I will send you Elijah the Prophet before the coming of the dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." God had sent Elijah the Prophet with the keys of this power, which was of immense importance. The earliest form of government was Patriarchal, but the people had gone astray from the ancient plan, and all things were in confusion. Parents and children in these days seemed to be "without

natural affection," all social bonds seemed to be severing, and marriage vows were broken as trifling things. The holy Priesthood had power to take these matters in hand and regulate society, as well as to attend to what was generally understood as religious affairs. The world were astonished that President Young should presume to interfere in family matters; but it was in the nature of his calling to encourage virtue and oppose iniquity, and to direct all matters pertaining to the welfare of mankind in every condition of life, and he would lead this people on to greatness, honor, and victory, if they would hearken to his counsel. If the Saints in this country would unite with President Young and the people in Zion in the work now going forward, a great gathering would be accomplished, and the people of God would progress in every good work, till they would be prepared to associate with the ancients

and all the just and holy. He concluded by calling upon the people who had not obeyed the Gospel, in the name of Jesus Christ, to repent and be baptized for the remission of their sins, that they might receive the Holy Ghost, and walk in the ways of truth and holiness.

Some disturbance occurred while Elder Richards was speaking, caused by a rag filled with cayenne pepper having been set on fire by some evil-disposed person, and dropped in the hall, which was densely crowded, about 1000 persons being present, hundreds having been unable to obtain admittance. A cry of "fire" was raised, many persons rushed to the doors, and every body was seized with a violent cough. Order, however, was restored, and the meeting continued and ended in peace.

Singing by the Merthyr choir.

Benediction by Elder Charles W. Penrose.

BABIES IN FRANCE.

Is all social organization better in France than in England? The reports of the *Société Protectrice de l'Enfance*, founded three years ago, seem to say "No," for, bad as is our baby farming, it is but a clumsy imitation, on a very small scale, of arrangements which the Parisians have long reduced to a system. Besides, we must not forget that, while a large discount is always to be taken off the evil which we say of ourselves, owing to our inveterate habit of self-depreciation, the French are never likely to say more than the truth about their shortcomings. The reports disclose a heartless indifference to, and carelessness of, human life in the arrangements for new-born infants which is almost incredible. The excuses for Parisian matrons, for it is they who are the chief support of those *pensions*, the quaint "sign" of which, representing the midwife and her charge, so astonishes the newly-arrived visitor in Paris, are—first, the enormous rents which keep *proletaire* families so crowd-

ed that there is really no room "at home" for mamma and baby; next, the fact that in the working class the wives are mostly out at work all day, while among the bourgeois they are helping their husbands in the shops, and among the higher orders they want all their time for "society." Hence a very general use of *maisons de maternité*, and hence the almost universal custom of handing the baby over to a nurse. This is no new evil. Rousseau declaimed against it; some have sought to connect it with the old Celtic custom of fosterage. Bad as it is in a moral point of view, for it demoralizes the rural districts by making a girl who has had "a misfortune" sure of a far better place as wet-nurse than she could obtain in ordinary domestic service, this unwillingness on the part of mothers to act as nurses, which is spreading through every class in France, is a gigantic national evil, considered physically. Rich people can get wet-nurses; but middling people have to trust to *meneuses*, baby

farmers of the worst kind, regraters of babies, in fact, who keep the poor little creatures at their own houses on food which either kills them or produces chronic gastric disorders, until they can make a good bargain with some neighboring nurses. Of the 53,400 children yearly born in Paris, 18,000 are put out to nurse in the provinces, more than two-thirds through the instrumentality of the "agency offices." The mortality among these nurslings is 90 per cent. in the Loire Inférieure, 87 per cent. in the Seine, 69 in the Seine et Oise, and so on. No wonder the population of France takes 198 years to double, while ours doubles in rather more than 50 years. The evils of both systems are immense; besides the actual mortality, there is uncertainty of all kinds. Dishonest nurses change babies, and the honest nurses often suffer by the neglect of parents who forget to go on paying. The French are fond of talking about *Ma Mere*; it is their stock-bit of sentiment when they are accused of being rather lax as to the seventh commandment; but what a farce it must be for a man to apostrophize his mother, when the only mother he ever knew was a course

paysanne, in whose rough ways he was savagely brought up. The other plan of *nourrices sur lieux* is, we regret to see by remarks in medical papers, getting more and more into fashion in many parts of England. It ruins homes, not only by putting a premium on frailty, but by "spoiling" the laborer's wife for the hardships she must put up with at home. Her own child, too, is sacrificed while she is "out nursing." Doctors can check the practice; they are often too ready to encourage it. We have no desire to be alarmists; but recent disclosures, calmly set forth in accredited medical papers, show the existence of similar evils among us; and the decay of the French population shows us to what such evils inevitably tend. We say nothing about the matter of *creches*, to the establishment of which Lady Petre has just given us such an impetus. They are necessary; and under proper regulations they do good and not harm. But *creches* are not baby farmers, and the visitors of St. Vincent de Paul are neither *meneuses* nor *nourrices sur lieux*. So long as we imitate them we shall not be going wrong in copying French arrangements.—*The Imperial Review*.

SUMMARY OF NEWS.

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Last year no fewer than 63,042 persons were taken into custody in London. Mr. Home, the celebrated *medium*, stated in his evidence under oath in the late trial of Lyon v. Home, that there are upwards of eleven millions of believers in "spiritualism" in the United States, besides a great number in different parts of Europe.

In a certain district in the Highlands, the bellman one day made the following proclamation:—"O yes, O yes, and O yes; and that's three times! You'll all pe take notice, that there will pe no Lord's-day here next Sabbath, because the laird's wife wants the kirk to dry her clothes in!"

In Vienna the law on civil marriage has been finally passed by a considerable majority. The rupture is complete between the Austrian Government and the clerical party. Cardinal Rauscher and the other prelates who are members of the House of Lords, in consternation at their defeat, have signified their intention of not again taking part in the deliberations. If we reflect that the law is not obligatory, as with us, that it does not enforce the civil marriage, and is confined to authorizing it by the side of religious marriage, one will understand how far the pretensions of Ultramontanists go. The people of Vienna trouble themselves very little about the attitude of the Princes of the Church and the leaders of the feudal section, and only all the more ardently applaud this brilliant victory of modern ideas.

The total eclipse of the sun which is to take place on the 18th of August next will present such a long duration of darkness that astronomers are anticipating it with unusual interest. From near Aden the central line of the eclipse extends to the southern coast of New Guinea, crossing Hindostan, the Bay of Bengal, the Malayan peninsula, and the Gulf of Siam on the way; and at certain places on this line the duration of total darkness will be 6 minutes 46 seconds. At the date in question the moon will be not more than six hours from its perigee, while the sun will not be far from its apogee; a twofold condition which increases the apparent diameter of the moon, and shows the apparent diameter of the sun nearly at its smallest. Hence the prolonged darkness. Such a chance occurs, says the *Athenæum*, but rarely, and we cannot wonder that a strong desire exists to make the most of it in endeavors to solve certain highly important questions in physical science. Unluckily, the south-west monsoon will be in full blast on the 18th of August, which, with its heavy clouds, will render observations either uncertain or impossible, except on the eastern side of mountain ranges.

Commenting upon the attempted assassination of Prince Alfred by the Fenian O'Farrell on the 12th March, the *Medical Press and Circular* says—If the telegraphic information respecting the character of the injury received by his Royal Highness the Duke of Edinburgh can be depended on, the nation has to be thankful that the life of the prince has been saved by one of the most extraordinary escapes which has ever been recorded in the history of gunshot wounds. If the ball—which, we are told, entered the back half an inch from the spine, and in a downward direction—had taken the course which in 999 cases out of every 1000 it would have taken, it could not have failed to pierce the heart and great vessels, the lung, diaphragm, and intestines, or liver, such an injury to any of these viscera being almost certainly fatal. That it should have traversed a distance of twelve and a half inches on the outside of the ninth rib, and lodged under the skin of the abdomen, without even touching the peritoneum, is all but incredible, and the fact, if true, will add another to the few extraordinary cases in which balls have glanced from their natural direction and taken a totally unexpected course. Cases are on record in which a ball entering the hip came out at the heel, where it entered the temple and passing over the bones of the head lodged at the opposite side. Mr. Lawson narrates a case in which a grain of shot striking the eye passed from side to side under the conjunctiva; and a case was communicated to the Surgical Society of Ireland about a year ago, in which a bullet was removed from the heart of a man who received it in the battle of Salamanca 33 years previously.

EFFECTS OF FROST ON LARVÆ.—A paper addressed to the French Academy of Sciences, by M. Reiset, contained a statement that the general belief held by farmers, viz., that a severe frost kills noxious insects and larvæ which grub in the earth is a fallacy. Emile Blanchard, after complimenting Reiset for his researches, said the fact was well known to naturalists that larvæ feeding on roots remained near the surface of the soil during mild weather, and descended to greater depths as the cold became more intense, so as always to escape the effects of frost. M. Chevreul said that Reiset had done good service in ascertaining, by precise experiments, at what depths, according to temperature, larvæ would be found in the soil. While the thermometer stood at 15° C. below the freezing point, and the ground was covered with snow, the soil at a depth of fifty centimeters (nearly twenty inches) was not influenced by frost. After these experiments, M. Reiset had told agriculturists that they were utterly mistaken, if they trusted to frosts for the preservation of their crops from insects, and that they must exert themselves if they wished to escape the impending scourge. Knowing that last autumn the white worm was still near the surface, he caused a field to be slightly plowed and harrowed; and two persons following the harrows gathered 344 kilogrammes of worms, at a cost of 12 francs per hectare (2½ acres). This field produced an excellent crop, while that next to it, from which no worms were gathered, produced nothing.